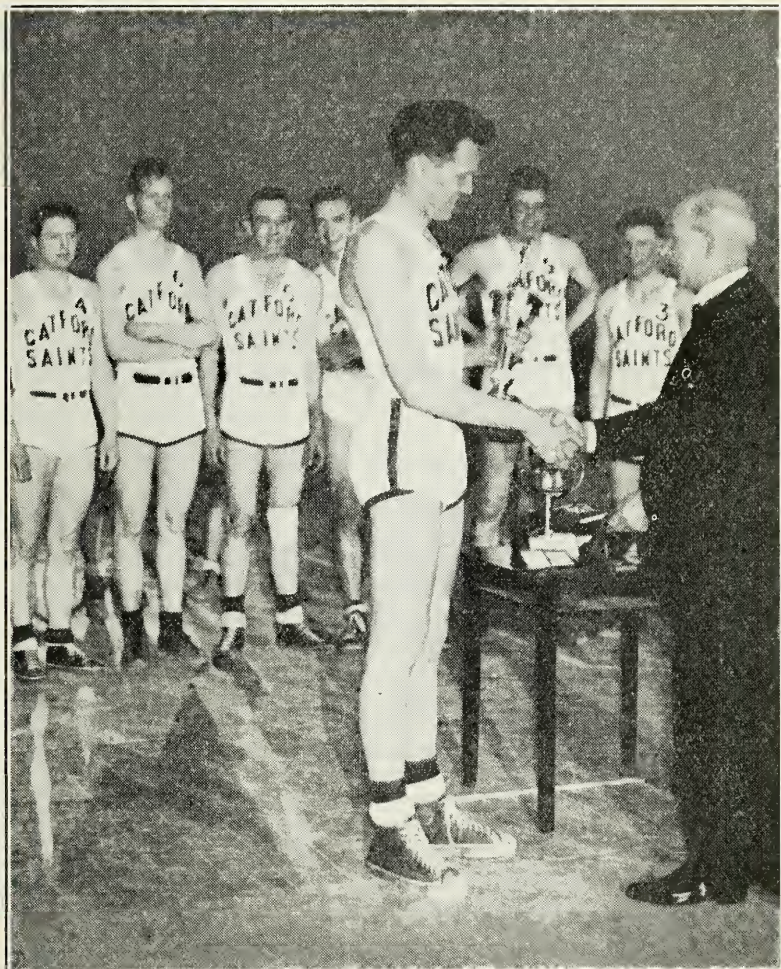


Millennial Star



Courtesy Wembley Stadium, Ltd.

National Champions of Britain

These Mormon missionaries will represent Britain in France next month.

(See pages 245 and 248)

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

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Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—Exodus 20: 7

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THIS WEEK'S COVER—

The presentation of the National Basketball Trophy to Catford Saints, which took place in the Wembley Pool and Sports Arena at the close of the championship game last Tuesday evening, April 19th, is shown on the cover this week. Mr. H. E. Naylor, chairman of the National Basketball Association, is seen awarding the cup to Elder Parry D. Sorensen, captain of the Mormon missionary team. Individual medals and special suits bearing the Union Jack were given members of the team. Next month these missionaries from London will represent Britain at the Invitational European Tournament in Lille, France.

How Can a Man be Saved?

By DR. LOWELL L. BENNION

Director, Latter-day Saint Institute, Tucson, Arizona.

THE above title is a question men have asked for centuries. What means are available to man in his search for eternal life? Religions usually emphasize one of three ways unto life eternal—the Grace of God, the Church and its sacraments or the faith and works of the individual.

The Catholic Church has emphasized the sacramental way of life. Through the Grace of God the Church dispenses sacraments which bring forgiveness of sin and entrance into the Kingdom of God. No

On Salvation

PAUL declared in his epistle to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The latter-day Prophet, Joseph Smith, once said, "to be saved means for a man to be placed beyond the power of all his enemies." This subject of salvation has long been in the hearts of religious people. What salvation signifies and how it may be obtained are questions widely discussed and often disputed among men. In this article Elder Bennion compares the popular beliefs of others with the Latter-day Saint doctrine that "through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

believing Catholic would dare face life or death or the Kingdom of God without the sacraments as administered by His Church. From the cradle to the grave—from baptism to extreme unction—the Church dispenses Grace in man's favour. Even when he has left this mortal existence, grace may yet be administered in his behalf through acts of prayer and faith on the part of others.

The leaders of the Reformation, failing in their attempts to reform the Catholic Church, and unwilling to recant the firm position they had taken, were excommunicated from the Mother Church. Previous to their excommunication, they were seeking not a new Christian philosophy of life

but the correction of abuses that had crept into the practices of their Church which they deemed inconsistent with true Christian living. Now that they found themselves beyond the vale of the Church, without its authority and its grace-giving sacraments, their task became not only one of purification but of finding a new way of salvation—a way that would bring assurance to their own souls and to those of their followers.

As different as were the two greatest of the reformers, Luther and Calvin, they found their salvation through essentially the same means—the Grace of God. Before the turbulent days of the reform movement, as a professor of theology at the University of Württemberg, Luther was laying the foundation of his new philosophy. He discovered it in the life and teachings of Paul. For it was Paul who first profoundly experienced the

meaning of the Grace of God and its power to make men new creatures in Christ. Luther must have been deeply impressed with such passages as this one in Ephesians 2: 8, 9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man boast." They answered for him the then burning question: How shall a sinner be justified before God?

John Calvin, less emotional and more logical than Luther, explained not only the salvation of men but their damnation as well as being entirely the work of the Creator who had predestined all men unto their fate before they were born. No one could alter the eternal decree of God. Those elected unto life everlasting could do nothing to lose that election; those appointed unto eternal damnation, no matter how well they lived, could do nothing to change their destiny. All that was left for the believing Calvinist was to prove to himself—and

often to others—that he was among the elect. Only then could he face the uncertainties of life and death. Calvin had even less need of the Church and its sacraments than had Luther.



Paul Dictating an Epistle

From him the reformers took their philosophy of salvation.

consolation. As an institution it is organized to help men serve their fellows through administration, teaching, missionary work, recreation, and social welfare work. The Church is a centre of fellowship, a source of economic and social security, a medium of growth and expression. It is the custodian of the Priesthood, the administrator of holy ordinances. The Church is essential to the religious life of man in the Latter-day Saint's philosophy.

Mormonism, although fully recognizing the important and indispensable rôles Deity and the Church play in the salvation of man, makes their value to the individual depend on his active co-operation. Deity alone cannot save man. The Church alone is powerless in the life of the individual. Salva-

Latter-day Saints believe, that if man would be saved in the Kingdom of God, he must avail himself of both the grace of God and the sacraments of the Church. Without the Grace of God man would not exist on earth. He would be without the Gospel of Jesus Christ, without the exemplary and inspirational life of the Saviour, without means unto the resurrection, without needed inspiration to overcome sin, without the strength of forgiveness.

Man also needs the Church. For the Church is the preserver of ideals, values, and truths. It offers instruction in living, encouragement and support in idealistic endeavours, faith, hope, and

tion is an individual achievement through the faith and works of the individual, thanks to the guidance of Deity and the help and support of the Church.

Latter-day Scriptures abound in illustrations of how the sacraments of the Church and the Priesthood of God are efficacious only when the individual prepares himself for them, and, after having received them, lives for them. Note man's part in baptism:

"And again, by way of commandment to the Church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (Doctrine and Covenants 20: 37)

Note the relationship of divine authority and righteous living in the life of the Priesthood holder:

"... the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man." (Doctrine and Covenants 121)

Salvation—the promise of eternal life evermore creative and joy-bringing—is indeed God's greatest gift to man, but it is a gift which is predicated upon obedience and man's co-operative endeavour.

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Third Article of Faith)

THE FAIREST BLOOM

ONE of the most beautiful and at the same time one of the rarest gems of character is Gratitude. It is important that we train our memory to forget an insult or injury—it is inexcusable for us to forget a favour or a kindness.

Perhaps the best way to keep in bloom the heart-flower of gratitude is to seek an opportunity to pass along to others whom we meet on the road of life the kindnesses which come to us. Thus the coin of kindness is kept in circulation.

"Gratefulness is the poor man's payment." "Gratitude is the fairest bloom which springs from the soul." There is no more pleasing exercise of the mind than Gratitude."—SISTER AGNES P. WALLACE, London District

Catford Saints Win National Championship

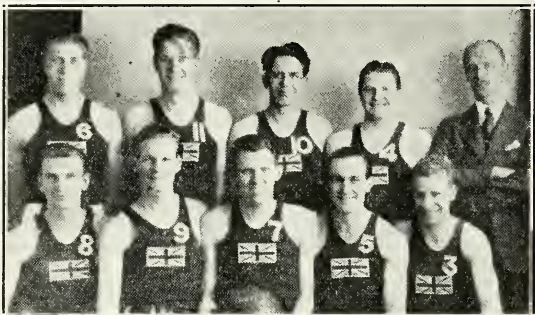
THE next event will be the National Basketball Championship match of Great Britain," was the announcement that came shrieking from the loudspeakers. And two teams of Mormon missionaries entered the court to "warm up" for the ensuing contest.

It was at the huge Empire Pool and Sports Arena at Wembley, Tuesday, April 19th. The teams were Catford Saints and Rochdale Greys,

who vied for the championship before a large crowd of excited spectators. After a close and hard-fought game, the Catford team was victorious by a score of 61 to 47.

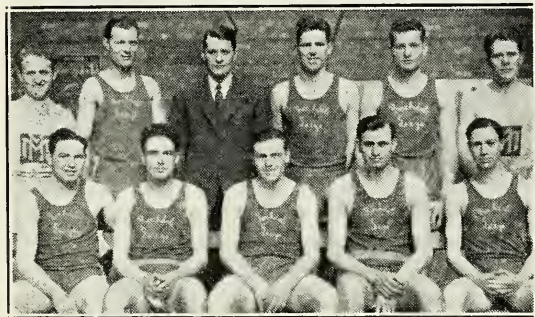
Of some twenty-four organized leagues and over 5,000 players in Britain these Latter-day Saint elders were two of the four teams that qualified to enter the national tournament. The

semi-finals were held on Monday, April 18th. In the afternoon the group from Rochdale defeated Plaistow Y.M.C.A., 60 to 33. Catford Saints won from Birmingham Y.M.C.A. on the evening of the same day by a score of 54 to 20. Their victories qualified them to play in the finals Tuesday evening to determine the championship. Winners of the tournament, Catford Saints, played an exhibi-



Catford Saints, National Champions
Will represent Britain in France.

Reading left to right—front row: Elders S. Bruce Hanks, Marvin J. Ashton, Parry D. Sorensen, Edmund M. Evans, and DeLos A. Rowe; back row: Elders Owen P. Gladwell, Paul Howells (representing Birmingham missionary team), W. Burt Buxton (representing Rochdale Greys), and Glen H. Grimmett, and Mr. Bill Browning (Secretary, National Association).



Rochdale Greys

Runners-up in national contest.

Reading left to right—front row: Elders Clifford W. Bagley, W. Burt Buxton, Glen L. Allan, Russell S. Marriott, and Benjamin H. Glade; back row: Elders Max W. McKeon, O. Clifford Merrill, Mark Hammond, Blaine D. Fisher, Victor Blaine Hart, and Byron A. Howard.

tion game with a team from Germany the following evening on Wednesday, April 20th.

As champions of England and Wales, Catford Saints will represent the United Kingdom in the Invitational European Tournament to be held in Lille, France, on May 6th and 7th. Belgium, France and Germany will also be represented in this international meet.

At the conclusion of Tuesday night's match, Mr. H. E. Naylor, chairman of the National Association, awarded the British National Basketball Trophy to the Catford group. Special suits displaying the Union Jack and individual medals were given team members. Rochdale Greys were given individual medals for runners-up in the contest.

M MEN AND GLEANER GIRL ACHIEVEMENTS

FEATURED at the coming Bradford conference to be held on June 4th, 5th and 6th, will be the M Men public speech and Gleaner Girl chorus achievements. In keeping with the conference theme, M Men will speak on the subject "We Seek More Abundant Life." The song chosen for the Gleaner chorus is the famous waltz by Johann Strauss, "The Blue Danube," as arranged for ladies' voices by Purcell J. Mansfield. Publishers of the latter are W. Paxton and Co., Ltd., 95 Oxford Street, London, W.C.1.

Browsings in Brief . . .

From the Notebook of

PRESIDENT

HUGH B. BROWN

You cannot bluff your way through
life—life knows the game.

* * *

LIFE has meaning and to find its
meaning is my meat and drink.

* * *

To all will come a time when the love
of glory will be seen to be a delusion;
riches empty, rank vain, outward ad-
vantages without inward peace, a
mockery of wretchedness.

* * *

Too many have smothered all possi-
bility of fine living under unnecessary
anxiety over worldly goods.

* * *

A MAN'S age can be measured by the
degree of pain he feels by coming in
contact with a new idea.

* * *

WE need resistance to raise us as it
raises the aeroplane or the bird.

* * *

EVERYTHING in the world is moved by
an inner urge to become something
greater than it is.

—Authors Unknown

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

DIVINE AUTHORITY

A REMARKABLE feature of modern Christianity is the indifference of people to the subject of the divine authority of man. People today do not recognize the importance and necessity of a man being authorized to speak and officiate in the name of the Lord.

Should an unauthorized man assume to officiate in matters pertaining to civil government? Should a man pretend to be the agent of a mercantile institution, and deceive the people by taking orders for their goods and receive money therefore? Could any reasonable person expect the government or a business firm to make good the contracts of the impostor?

Obviously the answer is "no." The impostor would be arrested and put into prison for his fraudulent acts.

Why should the consideration of sacred ordinances involving the salvation of the human family be treated with less concern?

There seems to have grown up in the hearts of the human family the idea that a mere belief and an intellectual assent to the theories of the Gospel is sufficient to secure salvation in the Kingdom of Heaven. This is an unscriptural delusion.

The scriptures tell us, "Even so faith, if it hath not works, is dead, being alone. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also." (James 2: 17-26) It is plainly shown all through the New Testament that baptism and confirmation by the laying on of hands are ordinances essential to salvation.

Can anyone reasonably suppose that baptism, confirmation, the sacrament or any other sacred ceremony administered by one not sent of God, will be followed by the blessings which attended the ancient Saints? Will unauthorized acts secure the remission of sins and the remarkable gift of the Holy Ghost? Visions, dreams, prophecies and many other spiritual gifts are promised to those who embrace the Gospel administered by men who are called of God as was Aaron. (Hebrews 5: 4)

The condemnation of the Lord will rest upon all who speak presumptuously and wilfully usurp authority to officiate in sacred things. The Lord said in the days of Jeremiah concerning men who spoke without authority: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." (Jeremiah 23: 21)

The entire history from beginning to end of the dealings of God with His children as recorded in the Bible, proves the constant necessity of a living Priesthood, with divine authority to officiate in sacred rites.

THURSDAY, APRIL 21, 1938

EDITORIAL

Basketball and International Friendship

GREAT BRITAIN displayed the highest type of sportsmanship and international friendship in the selection of Catford Saints basketball team to represent her in the Invitational European Tournament to be held next month in Lille, France. The team is composed entirely of Latter-day Saint missionaries from America.

Again the British lived up to their far-famed reputation for fairness and impartiality. Without prejudice of nationality or people the winning team was selected to wear the Union Jack on foreign soil and compete with teams from Germany, France and Belgium.

Missionaries at National Championships

TWO of the four teams reaching the National Championships at Wembley this week were composed of Mormon missionaries—Catford Saints and Rochdale Greys. This speaks well for the Church and the missionaries representing it in this country.

The Church of Jesus Christ of Latter-day Saints has always favoured clean, wholesome sport and recreation. It encourages proper care and exercise for the human body. Through its agencies it directs programmes for physical fitness and health.

Largest Basketball Tournament in the World

EACH year the Young Men's Mutual Improvement Association of the Church sponsors the largest basketball tournament in the world. Organized throughout the various wards and stakes in western America, more than 12,000 young men took part in the league this year. Last month 128 players from Canada and the states of California, Idaho, Wyoming, Utah, Nevada and Arizona came to Salt Lake City to participate in the finals for the Church M Men's Championship. Enthusiasm shown in these annual events rivals that for professional sport in America. And the education those taking part receive in sportsmanship and clean recreation is immeasurable.

· Their Training Rules

FROM their youth Latter-day Saints follow rules of health ordinarily used by others in special training for athletic competitions. They believe that man is created in the image of God and as such should treat His mortal tabernacle with respect and reverence. They follow the teachings of Paul wherein he said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Their Word of Wisdom, a divine principle revealed to the Prophet Joseph Smith in 1833, provides for complete abstinence from the use of alcohol and tobacco and other stimulants. It cautions against refined foods and prescribes a generous consumption of fruits, grains and vegetables. Like the Spartan of old the Mormon youth is ready for physical activity at all times, whether it be for sports or the everyday pursuance of an energetic and useful life.

Some Marvellous Results

OBSERVANCE of the Word of Wisdom has produced marvellous results among the Latter-day Saints. Statistics show that their death rate is lower and their birth rate is higher than other groups of people. Less of their number are affected by diseases, and death from old age is the rule. The physical condition of Mormon athletes substantiates the effectiveness of their living this code of health. "These Latter-day Saints neither drink nor smoke and their condition shows it," observed an announcer of the B.B.C. toward the end of a basketball match played in Birmingham last year. It was during a broadcast of a game in which one of the Mormon missionary teams was playing. As the discoveries of science continue to affirm the rules set forth in the Word of Wisdom, praise in abundance is coming to those who believe it was instituted by God.

The Co-operative Method

ALONG with the London and Rochdale groups was another Mormon missionary team from Birmingham playing in the national basketball league this year. By example and freely giving their time in coaching newly organized teams, all these missionaries have helped to establish the comparatively new game in Britain. In their clean-living and fair-playing they have upheld the standards of their religion. The Church is justly proud and happy that its ambassadors can lend assistance to local enthusiasts in promoting this amateur game in the British Isles.

We commend these missionary teams and their supporters for the excellent records they have made. We cherish the friendship existing between Great Britain and the United States. In a world beset with fears from wars and misunderstandings this fine example of international co-operation lends hope to a future of peace.—ARTHUR C. PORTER

Science and Mormonism

A RADIO INTERVIEW

By ELDERS WAYNE B. HALES AND GEORGE STREBEL

IT is quite traditional for religious people to feel that a deeply religious or spiritual life is incompatible with a highly intellectual life, as found in the fields of science and philosophy. Soon after the death of Christ the leaders of the Church and the leaders of the intellectual groups began to look askance upon each other. Hypatia, a distinguished lecturer on philosophy, was murdered in 441 by a mob of monks, and in 529 the great school of Athens was closed by the order of the Church and the Emperor. In the thirteenth century through the influence of the clergy Roger Bacon was imprisoned for 24 years for using the experimental method to

learn new truths. In the later sixteenth century Nicholas Copernicus was suppressed. Giordano Bruno was burned at the stake and later the great Galileo was forced to recant his beliefs, all because they believed and taught that the earth and not the sun and stars moved to give them their apparent diurnal motion, while the church people quoted the Bible to prove that Joshua commanded the sun and not the earth to stand still.

Dr. Hales, you have given some interesting conflicts between leaders in religion and leaders in science, but those events took place long ago. What has been the attitude of the Mormon Church toward these problems?

The Mormon Church has always welcomed any and every new truth which makes for life improvement and enjoyment. One of its fundamental tenets states: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

President Brigham Young expressed the Church's attitude toward science in an effective and practical way many years ago:

If any of the elders are disposed to give a lecture to parents and children on letters, on the rudiments of the English language, it is in my religion, it is part of my faith. Or if an elder shall give us a lecture upon astronomy, chemistry or geology, our religion embraces it all. It matters not what the subject may be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all the arts and the sciences forms a part of our religion. Faith is no more a part of it than any other true principle of philosophy.

That sounds very good to me, but did Brigham Young have any precedent upon which to establish such a liberal point of view?

Yes, the Prophet Joseph Smith, the great founder of Mormonism, was one of the first to advocate these ideas. In fact,



Joseph Smith might be said to have applied the experimental method, namely; "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you," in gaining his first great vision. While reading James 1: 5, which says, "If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him," he caught the inspiration of its importance. And note the advice given to apply the right experimental technique in the next verse: "But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed." That he caught the import of that statement is indicated by the fact that he immediately humbled himself and through fasting and prayer sought divine guidance in solving the problems which troubled his soul. From that experience until his death he always sought light and truth from its divine Author. His later writings and teachings

advocated life on a very high intellectual plane. Such quotations as the following are among the modern scriptures revealed through him:

The glory of God is intelligence.
Man is saved no faster than he gains knowledge.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth and under the earth, things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land; and the know-

The Mormon View

LATTER-DAY SAINTS hold that there is no great conflict between science and religion. They believe religion is based on the revealed truths of God while science deals with the discovered truths of God. When the theories of science become verified facts they harmonize with pure religion. This interview is the substance of a radio interview recently presented over station KSL in Salt Lake City, by Dr. Wayne B. Hales, professor of physics at Brigham Young University, and George Strebel, a student.

ledge also of countries and kingdoms. (Doctrine and Covenants 88: 78-79)

These thoughts, together with many others similarly expressed, form the purpose and the basis upon which the educational systems of the Church have been founded. The School of the Prophets, organized in December, 1833, was advised to seek diligently out of good books words of wisdom and learning "even by study and also by faith." Parley P. Pratt, a member of this school, later wrote in his *Key to Theology* some thoughts which quite closely parallel those mentioned from Brigham Young:

It (theology) is the science of all other sciences and useful arts, being, in fact, the very foundation from which they emanate. It includes philosophy, astronomy, history, mathematics, geography, languages, the science of letters, and blends the knowledge of all matters of fact, in every branch of art and research. . . . All that is useful, great and good, all that is calculated to sustain, comfort, instruct, edify, purify, refine or exalt intelligence, originated by this science and this science alone, all other sciences being but branches growing out of this the root.

Those references are all very good but they were made by men who lived two or three generations ago when there were

no motor cars, no radios, no movies, no electricity, or other modern scientific appliances. Do you think leaders of the Church today have a sympathetic feeling toward the contributions modern science has made to our present-day civilization?

The late President Joseph F. Smith said: "A religion which has not the power to save people temporally and make them prosperous and happy here cannot be depended upon to save them spiritually and to exalt them in the life to come." This quotation indicates the attitude of our religious leaders today on this question.

The relationship of the Bible to science has often come to my mind. Could you tell me, Dr. Hales, how the Church today interprets the Bible on points of scientific importance touched upon within its pages?

We believe the Bible to be a great literary and religious masterpiece, giving in great detail the dealings of Jehovah with His chosen people, the Israelites. But in no sense is it to be considered a textbook or an authority on science. As an example, the first chapter of Genesis, rated by critics as being among the greatest of the world's literature, tells the fact of creation but not the method. "In the beginning God created the heavens and the earth," is accepted most literally by the Mormon people. We believe that behind all the processes of creation from the first conception of light to the final consummation in the perfected body of man, endowed with His divine spirit, stands God, who gives meaning and purpose and power to the existence of all His creations. The Bible does not tell us how these phenomena came about, but it repeats time without number that God was the power behind it all, and the Mormon people accept it without question. In this acceptance we do not feel that there can be any conflict with science. The scientists may postulate one theory after another to explain the method of creation, and when this truth is established, if it ever can be, the Mormon people will gladly accept it as part of their total philosophy. Latter-day Saints have from the beginning sponsored a type of intellectual life that has made for complete compatibility between their religion and the truths of modern science. It is inconceivable to us that two great fields of human endeavour should be at variance in the ends of truth which they aim to discover. Those truths which are revealed from time to time through scientific research and contribute to the joy of living are automatically included in the beliefs of the Mormon people.

Dr. John A. Widtsoe, one of our living Church leaders, has recently said:

As scientific knowledge has grown, the fundamental truths of religion have been more and more confirmed; and as man has come nearer to the true religion he has felt more kindly toward all manner of scientific inquiry. Latter-day Saints admit no conflict between true science and the gospel of Jesus Christ, but they distinguish sharply between fact and hypothesis, that which can be verified and that which cannot be verified.

A man's religion must not give the lie to the world in which he lives. If science is a search for truth, it cannot be opposed to religion. If religion includes all truth, as it should, it must look upon science as a handmaid. The old conflict between science and religion now passing away has resulted from an imperfect science and an incomplete religion.

Thank you, Dr. Hales. And now for one final question. You are a physicist, one who has done considerable research and study in your chosen field. Have you found any real conflict between the facts of science and the truths of your religion? In other words, have those facts in any way thrown doubt upon your belief in the existence of a God?

On the contrary, the more I learn of the physical sciences, of the well-ordered laws that govern this world, the other planets and the stars, of the accuracy and order which prevail in the activities of the atom as well as the largest star, my wonder ever increases, and I become more and more delighted with the philosophy of our religion.

The Heavens declare the glory of God,
And the firmament showeth His handiwork.
Day unto day uttereth speech
And night unto night soweth knowledge.

There is a God. He is our Father in Heaven. His laws operate throughout this world and therefore all things are His—both science and religion. I am happy to say that the great scientists past and present are almost unanimous in declaring that truly there is a God.

SHEFFIELD DISTRICT CONFERENCE

PRESIDENT HUGH B. BROWN and Sister Zina Card Brown were in attendance at Sheffield District conference which convened at Doncaster Branch last Sunday, April 17th. Sessions were held in the Co-operative Hall on John Street, and more than 200 attended the evening meeting, 80 of whom were non-members.

Speakers at the evening session were President Brown, Bishop Henry M. Taggart, Supervising Elder Bryant H. Croft and Elders William W. Rainey, Walter D. Woffinden and William G. Woffinden. It was conducted by District President George H. Bailey.

Afternoon session speakers were District President Bailey and Elders Dale W. Ansell, William D. Wagstaff, LeRoy B. Shousen, Mark P. Lyman, and Mac C. Matheson. Brother James R. Bargh conducted.

Brother Herbert Bailey conducted the morning session, which was de-

voted to auxiliary work. Speakers were as follows: President Brown and Sister Brown, Sister Elvera Campbell, lady missionary, and Sisters Edith Johnson, Lillian Clark, Mary Laycock, and Rose B. Bailey, Elders H. Hooper Mortensen, and Albert L. Lewis, and Brother James R. Bargh.

The Millennial Chorus presented music at all conference meetings. Other musical items included Doncaster Branch Chorus directed by Brother Alvin Holton, Sheffield Branch Gleaner Chorus, and a piano solo by Sister Rae Thompson of Doncaster Branch.

On the Saturday night preceding the conference approximately 100 people attended a concert and play presented by members of the Millennial Chorus. Another feature on the programme was Mr. Albert Parnham of Rawmarsh who entertained with tricks.

LIVERPOOL DISTRICT CONFERENCE NOTICE.

PRESIDENT HUGH B. BROWN will be in attendance at sessions of Liverpool District conference to be held on Sunday, April 24th, at the Temperance Hall, North Road, Preston. Meetings will commence at 11 a.m., 2.30 p.m. and 6 p.m. A pageant and social will precede the conference on Saturday evening, April 23rd.

Newcastle District conference is scheduled for the following week on Sunday, May 1st. Sessions will be held at the Linthorpe Assembly Rooms, 440 Linthorpe Road, Middlesbrough.

News of the Church in the World

SECOND ANNUAL Zion Easter Pageant was presented at sunset in Zion National Park on Easter Sunday, April 17th. Approximately 25,000 people were in attendance at the open-air concert and pageant depicting the crucifixion and the resurrection of Christ. Last year the pageant was held at the base of the Great White Throne but for lack of space a new permanent site was selected this year.



Zion Canyon

It is situated toward the south entrance to the park with the walls of Bridge Mountain as a background, The Watchman to the south and the Altar of Sacrifice across the canyon to the west. The pageant scenes portrayed the events in the Saviour's life. As darkness settled the resurrected Christ was seen far above the crowd on the canyon walls as spotlights played on His white robes and the combined chorus of 250 voices and a 50-piece symphony orchestra rendered the "Hallelujah Chorus" from Handel's "Messiah." Representatives of the National Park Service, Church and civic authorities had charge of the event.

HEARD at a recent re-union of the British Mission Association at Emerson Ward Chapel in Salt Lake City was the Millennial Chorus under the direction of Elder Bertram T. Willis. The former members of the singing group in Britain are organized and singing before audiences at home. At the re-union popular English folk songs were enjoyed.

APPOINTED to preside over the West German Mission is Bishop M. Douglas Wood of Wasatch Ward in Salt Lake City. Elder Wood will succeed President Philemon M. Kelly who has been mission head for the past three years. Born in Salt Lake City, May 6th, 1903. President Wood

was a missionary to Germany from 1925 to 1927. He graduated from the University of Utah where he was student body president in 1928. He has been bishop of Wasatch Ward for the past two years and principal of the South High School Seminary in Salt Lake City. With his wife, Sister Evelyn Nielson Wood, and their one child, he will leave for Europe about June 1st.

VISITORS of London and surrounding countryside last week were Elder Richard E. Folland, his wife, Sister Josephine Howells Folland, and their three daughters, JoAnn, Bonnie and Eleanor. Elder Folland was recently appointed president of the South African Mission to succeed Elder LeGrande P. Backman, and with his family is journeying to his new field of labour. Accompanying the Follands is Sister Grace P. Backman, mother of Elder Backman. They sailed from Southampton on Thursday, April 14th, on the s.s. *Windhuk*.

NEW ZEALAND members of the Church held their "Hui Tau," annual conference, April 13th to 17th. True to the ancient Maori custom the gathering was celebrated with native song and dance in addition to regular Church meetings and M.I.A. activity. A highlight of the event was the attendance of Elders George Albert Smith of the Council of the Twelve Apostles and Rufus K. Hardy of the First Council of Seventy, who are visiting the Polynesian missions. An hour's radio broadcast at the closing session featured talks by these two general authorities. A Maori Pa, or village, situated on the banks of the beautiful Waikato River, was offered as a site for the conference by Princess Pe Pua Herangi, leader of several hundred natives in the region. Tents and temporary structures were set up to accommodate the many people who came to attend. It was under the direction of Elder Matthew Cowley, recently appointed mission president.

News of Current Interest

MUSICAL INSTRUMENTS of all types in Germany will soon be tuned alike according to an announcement by the official *Reichsanzeiger*. Music authorities and broadcasting concerns have unanimously decided that the musical note "A" shall be the product of 435 oscillations per second. The note "A" will be accepted in the near future, and musical instrument whose "A" exceeds 440 oscillations may no longer be played in public.

FISH and crabs that blush pink; fish that walk instead of swim; pistol shrimps that pop their claws together so enemies will be frightened by the loud report; and fish that fish for others were recently on display in the laboratory of the exploration Cruiser *Velero III*, home from a 9,350-mile voyage to the coast of South America and the Galapagos Islands. This odd collection is one of the rarest fish groups in the world.

MOUNTED police in Peoria, Illinois, will soon be giving radio alarms and traffic order broadcasts. Announcement was recently made that some of the horses would be "wired" for sound. Receiving sets are to be installed in the saddle pouches. When this innovation is complete the police will broadcast their orders to the public as they ride about in the traffic on their mounts.

LETTER and parcel sorting by machinery will be introduced into England in the near future when the chief post office in Manchester installs the new "robot." The new mechanical device, which will cost £250,000, will provide a mechanized system dealing with letters and parcels from the moment they enter the office to the moment they leave. Operated by five workmen, the new invention will sort 200 letters a minute into 250 divisions. Under the present system used the sorter averages 30 letters a minute with 48 divisions.

PICTURES will be printed on metal as well as on paper in the near future according to The Aluminium Company of America. The company disclosed that it has perfected a method of making pictures on metal which will undoubtedly prove to be more enduring and more accurate than those taken on paper. The pictures are made on a patented (duralumin) metal about one-sixteenth of an inch thick, which contains an oxide coating with the sensitive silver salts that react to light. An image is produced on the metal when exposed to light sent through a negative. The metal pictures are expected to prove extremely valuable for aerial surveys, where a surface, absolutely accurate, is needed.

BLACK radiators radiate more heat than red ones, and white radiators radiate less than red ones, but the fuel bill will be the same regardless of the colour of the radiator. This fact was recently revealed by the Engineering College of Cornell University after a series of tests which proved the foregoing statement. It was found that when a radiator is painted so that it emits heat more rapidly, it cools off that much more quickly.

NATURAL SCIENTISTS, archaeologists and explorers, who excavate Eskimo ruins in Canada's Northwest Territories, will no longer be allowed to carry off what they find. This regulation was recently put into effect when Canadian authorities came to realize that soon all of the old relics would be lost if visitors continued to take their findings away. All archaeological specimens must now be submitted to the Dominion Government for inspection. If the authorities find that the relics uncovered are not needed in the National Museum of Canada, they will return them to the finder on the condition that he sees they are placed in some public institution where they will be available for study.

From the Mission Field

Transfers—

On Friday, April 15th, Elders Clyde L. Barraclough, G. Dayton Hughes and John W. Palmer were transferred from the Millennial Chorus, Scottish District and Newcastle District, respectively, to Birmingham District.

Doings in the Districts—

LONDON—Members and friends of West London Branch enjoyed a social held Wednesday, April 6th, in Ivy Hall, Chiswick. The Relief Society organization of the branch sponsored the party as a means of raising funds for branch equipment improvements. During the evening those in attendance were served refreshments by the Relief Society members. Games were indulged in by those present with prizes being awarded to winners in the competitive games.

Ravenslea Chapel of Southwest London Branch will be the scene of a special illustrated lecture by Mr. J. A. Pilling, F.R.G.S., on Monday, April 25th. Commencing at 8 p.m. Mr. Pilling will describe his recent visit to western America, showing 100 coloured lantern slides of Yellowstone Park, Salt Lake City and the Southern Utah Parks. Members and friends of London District are invited to attend.

A special Easter programme was presented by St. Albans Branch Sunday School, Sunday, April 17th, under the direction of Brother William O. Chipping. Speakers during the memorial service were Sisters Joyce McGann and Gladys Osborn, and Brother George A. Goundey. Musical selections were rendered by Sisters Constance L. Chipping, who gave a piano solo,

and Grace Jolliffe, a vocal solo.

A birthday anniversary social, honouring Sister Bessie Hawkins, was held Saturday, April 16th, in Southwest Branch Chapel. Dinner was served to friends and London District missionaries, who were in attendance. The evening was spent in community games.

NOTTINGHAM—Mansfield Branch Relief Society held a social Saturday, April 9th, in the branch hall. Sister Suzzie Massie directed the evening's activity with Sisters May Cooke and Hilda Day assisting her in directing the games.

Supervising Elder M. Warner Murphy recently spoke to the Kimberley Mutual Advancement Club of Kimberley on "The Organization of the Mormon Church."

NEWCASTLE—The M.I.A. of Middlesbrough Branch was in charge of a social recently held in the branch hall. Refreshments were served by Sisters Maud Elliott and Ada Miles. Elder John W. Palmer conducted the games during the evening.

Two well-attended conventions were recently held in Sunderland Branch Chapel and Middlesbrough Branch Hall. At the Sunderland Branch gathering speakers were Elders Leslie W. Dunn and Chase D. Kearl and President Frederick W. Oates. Musical selections were presented by Sisters Myrtle and Lillian Foster and Brothers George Fudge and John Foster. Speakers at the Middlesbrough Branch convention were Supervising Elder William J. Telford, Brother Oates, Elders J. Albert Pennock and John W. Palmer, and Brother Thomas Rudd and Brother and Sister George Wappett.

DEATH

EVES—Funeral services for Mrs. Ada Stephens Eves of Liverpool were recently held in Liverpool Branch Chapel under the direction of Brother Edward G. Patey, branch

president. Supervising Elder E. Max Phillips and Brother Patey were speakers during the meeting. The grave was dedicated by Brother Patey.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Surnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall,
Scotch Street
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catford, S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Vareg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m.

†—7.00 p.m.

‡—6.15 p.m.

‡—2.30 p.m.

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